346 This costs money, at least. With cleverness,
797 Pastor Krol told how the scheme is working to get the folk to sell their tusks in order to get money to contribute to the new church. This works on the grounds that the people were careless with their fire in the fields when there was a high wind, and this caused the burning of the church. It is all a wily game, and the pagans are lost.

797 This whole religious matter is endless. It
182 is the most powerful acculturation thing here,
769 and the whole weight of Catholicism is on the last few pagans. The guru is full of the propaganda of rationalization. For example, he says, how do we know where the ancestors are? If they led good lives they are in heaven; and if not, they are in the sea (hell). And if they were good they must be in heaven, even though they were not Catholic, because they knew nothing of the Word when they lived.

632 The next day we started by clearing up a point
614 about the radja tuan. He may come from another ama than the No. 1 or waru'ing ama. Thus in Ama Datong suku the present Radja tuan is the kelake of Ama Radja, which is the No. 3 ama.

789 Roy said that not only officials have magic
565 power, but that also all members of the noble
171 families have some, though not so much as the
865 chiefs. They definitely have more than common folk. This is why one must show respect to the uppers. It is like Bone in Celebes, but less so perhaps. For example, they are very much afraid of hitting a noble child.

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754 A sorcerer (molang) receives respect too,
[462] even though his post is not hereditary. Some sorcerers, however, are noble. Sorcerers may be male or female, and indeed Roy thinks most of them are women. I asked how one got to be a molang, and he said that in general they get a call while dreaming. It is a matter of getting

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754 a message that they then have the power. After
756 that the person tries out his dreamed cure on a sick person. If it works, he begins to build up a reputation, and if he continues to have good results, he then becomes a molang. As for the medicine the molang makes, it does not require any formal training. He observes how some practiced molang makes it. There is no "theorie" (and the guru used this word) to be learned. Also, they get prescriptions in dreams. Thus dreams may be the crux of the affair. It is all pretty informal.

I forgot to ask whether the molang may have familiars. Bugis, the molang of Wailolong,
[774] got the call when he was already an adult. A molang can recapture the errant soul of a person who is ill. To make the recapture, the molang rubs betel on the head and joints of the patient and thinks that this replaces the soul. A now discontinued trick of the molang was to discover who did some wrong, for example, in the case of a theft, by looking in his magic mirror. It is quite common to say, "Let's got see what the mirror shows," and then go to a molang. Thus the molang is a person who receives his post through dreams which give him medicine, the ability to recapture souls, and the ability to be a seer.

759 In addition, there are dukun. These are
844 mostly women, but may also be men. They give
462 medicines. The women may also be midwives. They get their medicines from others, for example, from their mothers, or invent them, or obtain prescriptions in dreams. Although Leloba has no more molang, it does have at least one dukun, and there are quite a few in the area.

793 The Catholic priests have magic power too,
789 but it comes from God rather than ancestors or other pagan sources. They can even make rain, by prayer.

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000 858 children. It is remarkable that there is so much freedom exhibited by the children all over here. They do as they please evidently.

463 212 622 Nearly everyone is a farmer here, but to be kepala kampong, kapitan, secretary, or the like, an individual must be literate. There are, however, illiterate kepala kampongs, but they must use a literate mandur to help them with the work. There are no openings for clerical people or the like.

[874] 787 [154] [156] [844] The only seminary here is for priests, and as yet there are no students there from here. The bisa mari (sorcerers) are not trained. They get their call in dreams. They are about equally male and female. The dukun also get their call in dreams. However, the ones who are midwives learn from mothers.

463 438 335 There are no specialists at all. The local population must buy even its ironwork elsewhere. They do not even have carpenters here. Anyone can build a house. This place exhibits a very low level in all such things except weaving. They now learn music in school.

873 Many children who are clever and would like to advance in school cannot do this as it costs fl. 10.00 per month for a higher education. There is plenty of heartache here. Perhaps there is not so very much yet, actually.

212 Fifty years ago no one could read or write, not even in the Ende script.

197 One hundred per cent of the people here speak Ende, including the foreigners from Savu and the Chinese. The latter did not speak Ende when they came in, but after a year they could.

Only about one hundred can speak Malay. No one speaks Dutch. The children are starting to learn a bit of Dutch in school now, but this is evidently only in the higher school.

There are no other languages spoken, except of course, Chinese and Savu. They say that they

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178 Formerly almost everyone filed his teeth down to the gums. Now this is optional, although most of them still file their teeth down a little for evenness. No more do they file them down to the gums. Women do not file them until they are married. Then they may or may not file them. Before, it was required. There is no specialist to do this. It is simply done by a clever person, with a
[302] stone. The teeth were blackened with varnish before, but now they let them color up with betel (and how they do). Tattooing was a matter of choice formerly as it is today. The tattooing of personal names, of course, is recent, and it is very frequently seen. There are no special beliefs in this regard. There was never any cutting here.

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181 The next day I had to bring several people to the hospital, and I became irritated and scolded at the way these people always pile in whenever I take any one of them anywhere. Even later today, just when I was thinking the assistant was going well, he made me the proposition that I should give him a tanda mata (remembrance, so he won't forget me) when I leave. He suggested a briefcase. He was very "sly" about it, but I can see that it is pure grasping. And they are too dumb to realize that I see through them. They think I can't see what they're doing.

164 We worked at the pasanggrahan and later took the patients back to Roworeke. The assistant's wife has a three-week swelling, which looks like a bad bone condition, on the brow to the side. These are unhealthy folk. We brought
754 back the assistant's "foster mother," an old
756 woman who had been in the hospital for a week for some blood trouble. She is a bisa mari, a sorcerer, and the best one in Roworeke. She is also a dukun, and the folk call on her all

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754 the way to Ndona. She has a second sight, and
756 uses stones to divine. She gets her cures
[787] from dreams. I asked whether she had familiars in dreams, but got no satisfactory reply. But now I can at least proceed with further queries regarding the bisa mari, having an actual case in mind. She can save a woman whose child dies inside her. She is a rather handsome old lady, well preserved, with piercing eyes. She looks clean (smells like disinfectant soap, as she just came from the hospital). I note that she, a doctor herself, went
[758] to the hospital. When I went to the hospital this morning, great crowds were waiting. They have all taken to it, but there is no hope of proper care, as there are so many patients and so few doctors.

438 There has been a small increase in the sale of merchandise in order to get cash to buy other items. It has not been a very great
[435] change. The produce sold includes coconut, coconut oil (a few bottles, self made, sell at fl. 0.50), vegetables, bananas, betel leaves, and areca nuts. All are very small items. Coconut seems to be the main thing. All of this is sold in the town of Ende, if at all.

[443] With the money they obtain they buy oil, soap, salt, tobacco, and even a bit of meat and other food in the toko or warong. They also buy dry fish. The toko buys its supplies in Ende.

249 I asked about the cloth situation. This is
433 a poor case now as everyone is short and the distribution of cloth by the government has not been too effective. This is a remarkable case. For many years formerly the people here had discontinued planting cotton. Then, when the Japanese came, they started up again and have done so since. Each family plants a little. The yield is not so good, but it could be, the assistant says.

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684 fine. Evidence of a man adulterer is not good. I think he pays a fine to the wife, but I am not sure. Anyway, there was a case of a man in Ende who killed his wife when he caught her and a man in his room. The man escaped. The murderer got only a three months sentence.

[583] Although an injured man receives a fine, he does not get the bride price back, because he keeps the errant wife. If he kills her, he loses both the bride price and the wife, but he gets the fine anyway.

754 682 Note: This led easily into the matter of killing a suwanggi. They say that there are plenty of suwanggi here, and, although the government forbids killing them, they do it secretly. They just won't stand for them to get away with their witchcraft. The guru said that they wait until the suwanggi is alone in the garden and then kill him. And no one in the kampong will inform on them, he says. They do fear jail, however, and this reduces the number of suwanggi murders.

589 A widow may stay in the house of her husband. The children belong to his family. The same is true of a widower.

587 A very regular procedure is the levirate. There is no bride price in such a case. The brother merely takes in a widow or widows together with the children. It is a duty, and moreover they are pusaka of the family, as the old man paid for the women. I asked what the Catholics did about this, and he said this is all right if they merely take in a poor widow and her children, but they do not allow sex relations or marriage with her. Then he added slyly, but of course probably a man in such a position does have sexual relations with her secretly.

The sororate is also usual, although it is not required. However, if the pair has already

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727 was then that Keweluk said it was taboo to kill,
266 (to kill women only evidently?). Maybe Vatter ^
has a version? Anyway, he did admit that when an enemy was captured in war, although they didn't kill him in the korke (he was a bit shocked at the idea), they would kill him outside the kampong. His father did this, which was quite decent after all!

754 He insists that there was no cannibalism at
[266] all, except that formerly (and even today?) the suwanggi did it. They were and are evidently the devils here. They do the things that other people wouldn't. I wonder if perhaps they are the scapegoats for past practices. That is, they say that their ancestors never did such things, only the suwanggi did them. But, note that there were plenty of suwanggi. Roy's father had to kill fourteen in one day in Leloba alone! There is something fishy here. Either he won't tell everything, or else he has forgotten, or else I am really wrong to suspect him.

681 The death punishment was given only to suwang-
684 gi (again the devils). It was also given in cases of adultery if the offenders were caught red handed.

Thus my work in Leloba--Wailolong ended. Roy
115 is a fine old fellow. His only requests were to
124 ride with me if I happened to be going the "same" way," and to take his relatives and family along. He also wanted some photographs, and I will send him a photograph of me. And a copy of my book. I will also send him some medicine for asthma. How different he is from the begging and crafty Endenese.

Roy probably won't live much longer. He is a dramatic figure.

He, more than anyone else, probably, killed off paganism here. But he retains the tolerance and respect for his ancestors, and a knowledge of and pride in the legends and old things.

[See bibliography, cat. 113--Analyst]

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167 men to leave, as the tax is on each household
651 headed by an adult man (fl. 12.50 annually),
486 and thus the radja would lose income if they emigrated.

266 There was head-hunting here before. They
681 say that the only cannibalism was the eating
●754 of the hearts of enemies in order to gain additional strength. There was no human sacrifice, they say, but they have heard of the Lio stuff (and I checked with Arriens and noted that de Bruine[2] in a report on Lio did not list this as among the crimes of the executed Radja of Lio--whose alias was Pius!--but Arriens says that he did it anyway). The only way a person could be given the death punishment was to be proven a suwanggi.

778 More about the tubu musu. They say that
831 "musu" means "two become one." If so, this is
178 perfect, and indeed the tubu musu is similar to the linggam-yoni. Indeed, they say that it consists of an upright stone, less than a meter high, standing on a flat one. "Tubu" they say means "stone," but I note that Arndt gives it an "obscene" meaning (or is it the musu part that is obscene? check Arndt's Lio dictionary).

They have a rather vague idea that this tubu musu may represent male and female. And it can have children. Thus it is like many such stone-bearing stones in Indonesia, including the stones of Larantuka and some on Ambon. I asked if the tubu musu still had children, and this is beautiful, "no more." It is like Roy saying that the familiars of his father appear no more (but they are there and he could call them: "I can call the spirits from there, etc." "Yes, but will they come?") He has no doubt that they would come. I should have asked if the stones still could have children. Anyway, both they and Roy are completely serious about what used to happen. There are no more rites held at the tubu musu, but plenty were held formerly.

[2] [Controleur at Ende--Analyst]; [3] [Probably Controleur at Lio--Analyst]

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805 held some time after the planting is done. I think this is it. He says that in other parts of Manggarai they may have twelve moons. The European calendar is seldom used and only by those who have gone to school.

793 The only priests here are the tuan tanah.
622 The tuan tanah of the pusat kampong is the most
614 important. Cornelius agreed that he was like a bishop. The other tuan tanah of the branch kampongs are like parish priests. The tuan panga have certain roles in panga rites. Below the kampong and the panga there are only small rites.

756 Cornelius says that the mbako went secret even before the Dutch came in. He says he doesn't really know why the people keep the mbako identities so secret. Or perhaps he simply will not tell me. He keeps on saying it is because "they do not want to show any pride." Maybe this means that they do not want to appear to "brag" about their special power, or perhaps it is the idea that if they talk about it they may lose it. They are certainly sensitive on this matter. Van Bekkum says that in all the years he has been in Manggarai he has never found out who a single mbako is. This is amazing. There are no dukun apart from the mbako. In a kampong Cornelius says there are usually from one to three mbako.

● [754] There are no suwanggi here.

Cornelius says that even though all the people turn Catholic, they must still have a mbako, in the sense of a dukun.

A new point is that in addition to the troubles of the mbako with the police (maybe because of poison? or is it mere suspicion of magic murder?) they have also gotten into trouble with the hospital because of their "practice" of medicine.

771 In terms of religion, the people here are

{I.e., the assistant--Analyst}
{pastor at Ruteng--Analyst}